Report of the Brethren S. S. of North Manchester, Ind., for last Quarter, beginning April 1st, and ending June 26th, 1887.

Total attendance 1st Sunday in April, 132; collection, 86 cents. Attendance, 2nd Sunday in April, 95; collection, 63 cents. Attendance, 3rd Sunday in April, 97; collection, 75 cents. Attendance, 4th Sunday in April, 98; collection, 73 cents. Report for month of April: Total attendance for month, 422; average per Sunday, 105; total collection during month, $2.97; average per Suuday, 74 cents. New scholars received, 9; scholars now on roll, 124; teachers now on roll, 10.

Attendance, 1st Sunday in May, 102; collection, 81 cents. Attendance, 2nd Sunday in May, 104; collection, 86 cents. Attendance, 3rd Sunday in May, 133; collection, 88 cents. Attendance, 4th Sunday in May, 98; collection, 79 cents. Attendance, 5th Sunday in May, 120; collection, 68 cents. Report for month of May: Total attendance during month, 557; average per Sunday, 111; collection during month, $4.02; average per Sunday, 80 cents. New scholars received during month, 6; scholars now on roll, 130; teachers now on roll, 10.

Attendance, 1st Sunday in June, 122; collection, 77 cents. Attendance, 2nd Sunday in June, 132; collection, $1.09 cents. Attendance, 3rd Sunday in June, 105; collection, 52 cents. Attendance, 4th Sunday in June, 78; collection, 63 cents. Report for month of June: Total attendance during month, 437; average attendance per Sunday, 109; total collection during month, $3.01; average collection per Sunday, 77 cents. New scholars received during month, 4; scholars now on roll, 134; teachers now on roll, 10.

Total attendance during quarter, 1416; average attendance per month, 472. Attendance last year, same quarter 1182. Increase this year of 234. Largest attendance any one week 133; smallest 78.

Total collection during quarter, $10.00; average collection per month, $3.33. Collection last year, same quarter, $11.62; decrease of $1.62.

Class No. 6, taught by Bro. John Domer contributed the largest amount, viz., $3.09.

No. of new scholars admitted during quarter, 19. Bro. Daniel Sala brought in the highest number of new scholars during quarter.

Total No. of teachers now on roll, 10. No. of officers present every Sunday, 4. Total No. of scholars now on roll, 134; average No. of teachers present every Sunday, 8. Average No. of scholars present every Sunday, 111. No. visitors present during quarter, 45. No. of teachers meetings held during the quarter, for Bible study and any other business pertaining to Sabbath School work, 13. No. of scholars received into the church during the quarter, 3.

Wm. W. Summers pastor, Israel Penrod superintendent S. S., C. C. Bruch secretary S. S.

Sherwood, Ohio.

On the 16th, I went to Sherwood, Ohio, to spend a Lord's Day with the brethren there. After a terrible hot and dusty ride, I came to what was left of Sherwood. The Sunday before, a fire had visited the place and burned out sixteen or seventeen business rooms. Bro. Abe. Shoe was looking for me, and after a little time he found me. At his home I found Georgia and Mary, who occasionally come around in the Children' Department. They are interesting children, and it did me good to meet them. I preached at the Methodist church Saturday and Sunday evenings, and Sunday morning. Bro. Shoe is superintending a live Sabbath school at the Reformed church, in the village, and I shared in that too. On Sunday afternoon, we went to a school-house in the country, and held a service there. The brethren were very hospitable, but I could not visit many of them. I spent the two nights with Bro. Shoe, who lives in town, and his family made me very welcome. Bro. Shoe is yet a young man and a tradesman, and he would be willing to move into some other part of the country, and preach for a congregation for a partial support. His address is Sherwood. Ohio.

There are some thirty members in this locality. The country is yet new, and with this nucleus an influential church can be built up there. This should be made a Missionstation, or put in a circuit and be visited about once a month by a foreign preacher. There are two ministers there, but an occasional visitor would help to broaden the interest in the work and greatly aid in building up the church. When a preacher has spent nearly all his life in a place, he cannot do as much good by preaching as he can in places where he is new, and so the ministers in this congregation should find some work to do in new fields. Bro. Stutzman is the other minister, and he is a veteran of the Cross. In the phrase of the Mississippi boatman, he will do to tie to, and as long as the Lord allows him to remain, the church there will have a strong stake. As at other places, the brethren have a good report among those who are outside. If it were not so, there would be little encouragement to broaden the work here. We called at Bro. Huffs' also, while there. He is in rather feeble health at present.

After the Sunday afternoon service, we stopped at Sister Roush's, where we had an interesting time. Bro. Samuel Keyser, of Bryan, Ohio, and his wife came up in the morning, and helped to make the day enjoyable. Sister Keyser is from a Lutheran family, yet she is thoroughly dunkard in every respect except the bonnet and the prejudices and brother Keyser is too. He seemed near to me, because, I suppose, one of his sisters is my familiar aunt, and then his brother, who is his partner in business, pulled a tooth for me when I was a little shaver, and a person never forgets any one who does this for him.

Church events, past and present, was the leading topic of conversation. About Bryan there are a number of first rate German Baptists, and it was interesting to hear of their ways. Some time ago, a brother whom they called Dan. Shively, I believe, came over from about New Paris, Ind, and held a revival meeting. Among these brethren Dan was very progressive in his methods, and they had some success. When it came to laying down the rules, the elders there called upon him to do it. He went along very well until he got to the matter of going to fairs, and he was informed that it was the rule there to make them promise not to go to fairs. He turned around and cried out, "What!!" so loudly that the hearers were astonished. Then he turned to the applicant and said that the church wished them not to go to fairs.

At one time the elder in charge there put a sister in order at the communion table, and other similar signs and wonders are recorded to his credit.

Calvert was in the locality of Sherwood some time ago, and he left his ungainly tracks there. He has the most consumate tongue at vituperation to be found. As long as the German Baptists keep him stalking about the country, they should not complain about the talk of the Progressives.

The brethren beyond Bryan are making an effort to get some one to do some preaching for them, and Bro. Keyser is waiting a good opportunity to get an able man to come to Bryan to unfurl the banner of truth.

May the grace of our Lord Jesus abide with the brethren at Sherwood, and may they continue faithful in doing the work of the Lord in that locality, and excercise that perseverance that will ultimately bring abundant success.

A. L. GARBER.

Noah and the Ark.

The Bible tells us of a just man named Noah when the people became very wicked God told Noah to build an Ark and God told Noah how big he should build it. The length of the Ark was to be three hundred cubits, the breadth of it fifty cubits and height of it was thirty cubits and there was to be a window in the Ark and there was to be a door on the side. He would destroy all things of the earth by a flood only what was to be saved in the Ark. There was eight souls. Noah and his family saved and God shut the door of the Ark and then sent the flood. It rained forty days and forty nights and the water prevailed upon the earth forty days and the Ark rested upon the mountain Ararat and at the end of forty days Noah opened the window and sent out a raven. He also sent a dove to see if the waters were abated, but the dove found no rest for the soul of her foot she returned in the Ark. She stayed yet seven days. Again sent for the dove out of the Ark and the dove came back in the evening and in her mouth was an olive leaf. So Noah knew the waters were abated from off the earth and he stayed seven days more in the Ark and sent forth the dove which returned not again. And in the second month of the twenty seventh day the earth was dryed and God spake unto Noah saying, go forth out of the Ark thou and thy family and bring with thee every living thing that is with thee and Noah built an alter unto the Lord and offered a burned offering to the Lord. And God said I shall set a bow in the cloud. The earth shall no more be destroyed by a flood. Noah was 950 years old when he died.

And now Uncle Joe when you come up to Milford come up to Dunlaps and see us.

IRVA STUTSMAN.

Dunlaps, Ind.

The Hope of Israel.

In the year 1882, a Russian Jew in Southern Bessarabia, burdened with the woes and persecutions and sorrows of his people, resolved to go to Palestine and see if he could not devise some scheme by which his afflicted co-religionists might be delivered from the disabilities to which they were subjected. Walking about the ancient city of his fathers, viewing the oppression to which his brethren were subjected, observing the devout Jew weeping and praying at the Jew's wailing place, yet frightened away by the word of an Arab woman, he meditated most solemnly upon the sacred record which declared that "the wrath of the Lord arose against his people till *there was* NO REMEDY" (2 Chron. xxxvi. 14, 16). This being the last chapter in the Bible in the order in which the Hebrew books are arranged, as he mused upon the utter helplessness of Israel in their sad condition, his mind was led onward to those *other* Jewish writings which have come down to us and given us an account of the new covenant introduced by Jesus the Messiah; and turning his attention to the New Testament he came to know Him who is the Way, the Truth, and the Life.

Returning from Jerusalem to Russia, he told those who sought his opinion on colonizing in Palestine:

"The key to the Holy Land lies *in the hands of our Brother Jesus.*" And to those who had hoped that he would place himself at their head and lead them into the land of Israel, he could only point to Jesus of Nazareth whom God has sent as a Leader and Commander of the people, and through whose mercies alone Israel can hope to return to blessing and prosperity.

In this remarkable way without human instrumentality or intervention, Joseph Rabinowitz was led to believe in Jesus Christ, accept him as his Savior and Lord, and testify that in and through him alone there is hope for the seed of Abraham, and numbers have heeded and believed his testimony. To the Jews who were looking about for some leader to guide them back to the promised land, he told a story or parable of a number of Jews who were traveling by a four-wheeled conveyance through a little Polish town, and lost a wheel. They still pursued their journey until they overtook another carriage, and one of them ran forward and asked the driver if he had seen a lost wheel on the road. The driver answered:

"You foolish man, you must *go back* and not forward to find your lost wheel."

"The four wheels of the carriage," said Rabinowitz, "were Abraham, Moses, David, and the Messiah. The fourth wheel, the Messiah, has been *lost* and the Jews must *go back to find it*; then Israel's four-wheeled chariot will run on in safety."

Let us hope and pray that this new disciple, schooled in his early life in the wisdom of the Rabbis, familiar with the traditions of the elders, trained in the law, and influential and successful as a teacher and leader among his people, may be kept through the grace and mercy of our Lord Jesus Christ; and that the light which dawned on him when in his despondency he was viewing the woes of that Jerusalem which is in bondage with her children, may so shine upon his path in days to come that many of the sons of Israel shall see its brightness and come to believe in their own Messiah, so long rejected and despised, and so have part with him in that Jerusalem which is above, which is free, and which is "the mother of us all."—THE COMMON PEOPLE.